# THE HAJJ

## TAFSĪR SŪRAH ALĪ IMRĀN, AYĀHS 96-97



al-Hāfidh Ibn Kathīr

# THE HAJJ

## Tafsīr Sūrah Alī Imrān, Ayāhs 96-97

# THE HAJJ

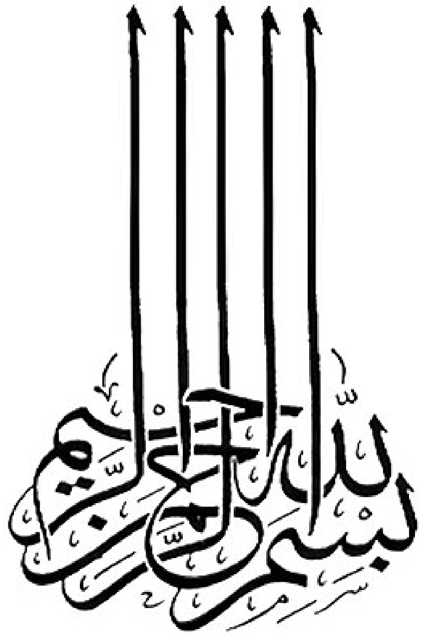
## Tafsīr Sūrah Alī Imrān, Ayāhs 96-97

by

Typeset by
H. al-Jundi

MAKTABAH
BOOKSELLERS AND PUBLISHERS
Birmingham – England

www.maktabah.net



# LIST OF CONTENTS

### The Ka`bah is the First House of Worship

Allāh said,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

[Verily, the first House appointed for mankind] for all people, for their acts of worship and religious rituals. They go around the House [in Tawāf], pray in its vicinity and remain in its area in I`tikāf.

لَلَّذِى بِبَكَّةَ

[Was that at Bakkah] meaning, the Ka`bah that was built by Ibrāhīm al-Khalīl, whose religion the Jews and Christians claim they follow. However, they do not perform Hajj to the house that Ibrāhīm built by Allah's command, and to which he invited the people to perform Hajj. Allāh said next;

مُبَارَكاً

[Full of blessing], sanctified,

وَهُدًى لِّلْعَـلَمِينَ

[And a guidance for al-'Ālamīn.]

Imām Ahmad recorded that Abū Dharr said; 'I said, `O Allāh's Messenger ﷺ! Which Masjid was the first to be built on the surface of the earth' He said, 'al-Masjid al-Harām [in Makkah].' I said, `Which was built next' He replied, 'al-Masjid al-Aqsa [in Jerusalem].' I said, 'What was the period of time between building the two.' He said, 'Forty years.' He added,

ثُمَّ حَيْثُ أَدْرَكْتَ الصَّلَاةَ فَصَلِّ، فَكُلُّهَا مَسْجِد

[Wherever {you may be, and} the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.] al-Būkharī and Muslim also collected this Hadith.

### The Names of Makkah, Such As `Bakkah

Allāh said,

لَلَّذِى بِبَكَّةَ

[Was that at Bakkah], where Bakkah is one of the names of Makkah. Bakkah means, 'it brings Buka' [crying, weeping] to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do Buka next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, al-Bayt al-'Ātīq [the Ancient House], al-Bayt al-

Harām [the Sacred House], al-Balad al-Amīn [the City of Safety] and al-Ma'mūn [Security]. Makkah's names include Umm Rahm [Mother of Mercy], Umm Al-Qura [Mother of the Towns], Salāh, [as well as others].

**The Station of Ibrāhīm**

Allāh's statement,

فِيهِ ءَايَـتٌ بَيِّـنَـتٌ

[In it are manifest signs] [3:97], means, clear signs that Ibrāhīm built the Ka`bah and that Allāh has honored and blessed it. Allāh then said,

مَّقَامِ إِبْرَهِيمَ

[The Maqam {station} of Ibrāhīm] When the building [the Ka`bah] was raised, Ibrāhīm stood on; the Maqam so that he could raise the walls higher, while his son Ismā'īl was handing the stones to him. We should mention that the Maqam used to be situated right next to the House. Later, and during his reign, `Umar bin Al-Khattāb moved the Maqam farther to the east, so that those who go around the House in Tawaf are able to perform it easily, without disturbing those who pray next to the Maqam after finishing their Tawaf. Allah commanded us to pray next to the Maqam;

وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَهِيمَ مُصَلًّى

[And take you {people} the Maqam {station} of Ibrāhīm as a place of prayer] [2:125].

We mentioned the Hadiths about this subject before, and all the thanks are due to Allāh. Al-'Awfi said that, Ibn 'Abbas commented on Allāh's statement,

فِيهِ ءَايَـتٌ بَيِّـنَـتٌ مَّقَامُ إِبْرَهِيمَ

[In it are manifest signs, the Maqam of Ibrāhīm]

'Such as the Maqam and al-Mash'ār [al-Haram].' Mujāhid said, 'The impression of Ibrāhīm's feet remains on the Maqam as a clear sign.' It was reported that 'Umar bin 'Abdul-'Aziz, al-Hasan, Qatadāh, as-Suddi, Muqatil bin Hayyan and others said similarly.

**Al-Haram, the Sacred Area, is a Safe Area**

Allāh said,

وَمَن دَخَلَهُ كَانَ ءَامِناً

[Whosoever enters it, he attains security] [3:97] meaning, the Haram of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of

Jahiliyyah. Al-Hasan al-Basrī said, '[During the time of Jahiliyyah] a man would commit murder, then wear a piece of wool around his neck and enter the Haram. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary.' Allāh said,

أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

[Have they not seen that We have made {Makkah} a secure sanctuary, while men are being snatched away from all around them] [29:67], and,

فَلْيَعْبُدُواْ رَبَّ هَـذَا الْبَيْتِ - الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خوْفٍ

[So let them worship {Allāh} the Lord of this House {the Ka'bah}. [He] Who has fed them against hunger, and has made them safe from fear] [106:3-4].

It is not allowed for anyone to hunt in the Haram or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the Ahadith of the Prophet ﷺ and the statements of the Companions testify. The Two Sāhīhs recorded [this being the wording of Muslim] that Ibn 'Abbas said, 'On the day of the conquest of Makkah, the Messenger of Allāh said,

لَا هِجْرَةَ، وَلَـكِنْ جِهَادٌ وَنِيَّـةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا

[There is no more Hijrah {migration to Makkah}, only Jihād and good intention. If you were mobilized, then march forth.]

He also said on the day of the conquest of Makkah,

إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَواتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهَا إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَى خَلَاهَا

[Beware! Allāh made this town {Makkah} a sanctuary when He created the heavens and earth, and it is sacred by Allāh's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allāh's decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.]

Al-'Abbas said, 'Except the lemon grass, O Allāh's Messenger ﷺ, as they use it in their houses and graves.' The Prophet ﷺ said:

إِلَّا الْإِذْخِرِ

[Except lemongrass].

The Two Sāhīhs also recorded that Abū Shurayh al-'Adawī said that he said to 'Amr bin Sa'īd while he was sending the troops to Makkah [to fight `Abdullāh bin Az-Zubayr], 'O Commander! Allow me to tell you what Allāh's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet with my own eyes when he, after glorifying and praising Allāh, said,

إِنَّ مَكَّةَ حَرَّمَهَا اللهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِامْرِى يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهصلى الله عليه وسلم فِيهَا فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِب

[Allah, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allāh and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger ﷺ fought in Makkah, say to him, 'Allāh allowed His Messenger ﷺ and did not allow you.' Allāh allowed me only for a few hours on that day [of the conquest], and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.].'

Abū Shurayh was asked, 'What did 'Amr reply?'' He said that 'Amr said, 'O Abū Shurayh! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief.''

Jabir bin 'Abdullāh said, 'I heard the Messenger of Allāh saying,

لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاح

[None of you is allowed to carry a weapon in Makkah.] Muslim recorded this Hadith.

'Abdullāh bin 'Adi bin al-Hamra' az-Zuhrī said that he heard the Messenger of Allāh ﷺ say while standing at al-Hazwarah in the marketplace of Makkah,

وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ، وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْت

[By Allāh! You are the best of Allāh's land and the most beloved land to Allāh. Had it not been for the fact that I was driven out of you, I would not have left you.]

Imām Ahmad collected this Hadith and this is his wording. At-Tirmidhī, An-Nasa'ī and Ibn Mājah also collected it. At-Tirmidhī said, 'Hasan Sāhīh.'

### The Necessity of Performing Hajj

Allāh said,

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَـعَ إِلَيْهِ سَبِيلاً

[And Hajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey] [3:97].

This Ayah established the obligation of performing Hajj. There are many Hadiths that mention it as one of the pillars and fundamentals of Islam, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imām Ahmad recorded that Abū Hurayrah said that the Messenger of Allāh ﷺ once gave a speech in which he said,

أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا

[O people! Hajj has been enjoined on you, therefore, perform Hajj].

A man asked, "Is it every year, O Allāh's Messenger ﷺ" The Prophet remained silent until the man repeated the question three times and he then said,

لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُم

[Had I said yes, it would have become an obligation and you would not have been able to fulfill it.] He ﷺ said next,

ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوه

[Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.] Muslim recorded similarly.

**Meaning of `Afford' in the Ayah**

There are several categories of 'the ability to under take the journey'. There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abū 'Īsa at-Tirmidhī recorded that Ibn 'Umar said, 'A man stood up and asked the Messenger of Allāh ﷺ, 'O Messenger of Allah ﷺ! Who is the pilgrim' He said, `He who has untidy hair and clothes.' Another man asked, 'Which Hajj is better, O Messenger of Allah ﷺ.' He said, 'The noisy [with supplication to Allāh] and bloody [with sacrifice].' Another man asked, 'What is the ability to undertake the journey, O Messenger of Allāh ﷺ.' He said, 'Having provision and a means of transportation.' This is the narration that Ibn Mājah collected. Al-Hākim narrated that Anas said that the Messenger of Allah ﷺ was asked about Allāh's statement,

مَنِ اسْتَطَـعَ إِلَيْهِ سَبِيلاً

[For those who are able to undertake the journey;] [3:97] 'What does 'able to undertake the journey mean?' The Prophet ﷺ answered, 'Having sufficient provision and a means of transportation.' al-Hākim stated that this Hadith's chain of narration is authentic, following the guidelines of Muslim in his Sāhīh,

but the Two Sāhīhs did not collect it. Ahmad recorded that Ibn 'Abbas said that the Messenger of Allāh said,

مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّل

[Whoever intends to perform Hajj, let him rush to perform it.] Abū Dawūd also collected this Hadith.

**The One who Denies the Necessity of Hajj Becomes a Disbeliever**

Allāh said,

وَمَن كَفَرَ فَإِنَّ الله غَنِىٌّ عَنِ الْعَـلَمِينَ

(...and whoever disbelieves, then Allah stands not in need of any of the `Alamin) [3:97].

Ibn 'Abbas, Mujāhid and several others commented on this Ayah, 'Whoever denies the necessity of Hajj becomes disbeliever and Allāh is far Richer than to need him.' Al-Hafiz Abū Bakr Al-Ismā`īl recorded that 'Umar bin Al-Khattāb said, 'Whoever can afford Hajj but did not perform it, there is no difference in his case if he dies while Jew or Christian.' This has an authentic chain of narration leading to 'Umar.

قُلْ يأَهْلَ الْكِتَـبِ لِمَ تَكْفُرُونَ بِـَايَـتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ - قُلْ يأَهْلَ الْكِتَـبِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَـهَا عِوَجاً وَأَنْتُمْ شُهَدَآءُ وَمَا اللَّهُ بِغَـفِلٍ عَمَّا تَعْمَلُونَ

[98. Say: 'O People of the Scripture [Jews and Christians]! Why do you reject the Ayāt of Allāh, while Allāh is Witness to what you do'] [99. Say: 'O People of the Scripture [Jews and Christians]! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you [yourselves] are witnesses And Allāh is not unaware of what you do.']